THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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UNITARIAN CHURCH TECHNIQUE

ONE of the better aspects of Japanese life is the way in which families care for their own old people. When an eldest son marries he expects to bring his bride to his parents' home to live. The bride expects to live there and serve his family. The old couple look forward to entering the state called *inkyo*—retirement from active life, usually in the same house, giving up the headship of the family to the son. The arrangement seldom brings any stress or strain. The young couple do not feel "put upon", the old couple do not feel "beholden"; the young couple accept advice fairly well, the old folk do not give too much of it.

The western observer of these things finds much to admire if he has seen in his own part of the world something of the variety of unhappy relationships which appear between parents and their children when the parents grow old and in need of care. He may have seen old folk living in lonely isolation for fear of being a burden to their children, or young folk caring for their parents and feeling that it is a burden; or he may see parents whose last years are itinerant—a few months each in several households, or young people over-solicitous and mistaking old age for childhood. The difference between East and West in this matter is that, broadly speaking, the East still has an established technique for living together, while in the West we see a technique being learned or fashioned anew in each particular situation.

The Denominational Situation

This comparison is made not for its own sake, though it is worth more detailed consideration, but to illuminate a part of our denominational situation. Longer established denominations than ours (those who are sure that they are denominations) seem to have well-established techniques for working together, but we are still making ours, sometimes almost by accident. If we think that we are sharing the general misfortune of churches these days, we should not leap to the conclusion that the cause is the same in every case. Other churches, we like to say, are in a bad way because their teaching is not relevant (or altogether true) to the modern situation. If we do not think that about ourselves, we must look for some other cause than our teaching to explain why our own churches are failing, or standing still, or gaining ground only very slowly.

That other cause, or a part of it, might be that we lack effective techniques for working together. We live together as Unitarians and Free Christians with commendable harmony, but we have great difficulty in working together in a sustained way. It is not surprising. Our habit at all levels is to work alone. We like to think that our personal faith is, like a child's entry in a competition, all our own work. We do not commonly sit down in groups to help each other to achieve a living and lasting faith, though we may be helped towards that end when we sit down in groups to do something else. Frequently our ministers work in remarkable isolation from colleagues; not able to enter the mixed fraternals in their own town and not able to travel the miles for occasional meetings with their Unitarian brethren. In some places congregations are even more solitary, and in their case by long habit rather than by circumstance. Where this is written there are seven Unitarian congregations within a ten-mile circle. Some of them meet occasionally for special events, but their habit is to work alone. And then at the level of district associations, co-operation between neighbouring districts is rare rather than habitual. No doubt there are exceptions to these judgments, no doubt fine examples of working together are to be found; but they do not deny the view that our *habit* is to work alone, and sometimes to die alone. It is not surprising that we lack established and effective techniques for working together.

Established Techniques Needed

That lack shows itself when we have to do something together. For example, we see it in a dramatic form in the introduction at the annual metings of the Assembly of last-minute resolutions of which notice could have been given in advance. Co-operation is demanded peremptorily and it seldom proves to be an effective method. A larger example can be seen where a district association is slowly losing its efficiency and its rôle, because its member-churches, failing to appreciate or understand what that rôle is, withdraw into themselves or look over its head to London for help and guidance. Many of us would fail miserably if we sat an examination on the relative rights and duties of the G.A., the district associations, and the individual congregations. Our lack of knowledge is reflected clearly enough in the successes and failures of all three bodies. There are more particular examples of our inability to work well together in congregations where majority decisions cannot command loyal support or where great difficulty is experienced in reaching decisions at all.

If we do lack established techniques for working together smoothly and efficiently, what is the remedy? First we need to recognize the lack and then we need to see what material is at hand to help us to overcome it. A Friday morning session at the next annual meeting might be a useful place to begin. Quite apart from the experiences of other denominations of which most of us have no precise knowledge, parts of our own body do work together well. The North Midlands may be able to tell us something about strong churches caring for weak ones; some healthy co-operative congregations may be able to show others of us how they developed their good habits; and the London District might have lessons for us on fruitful co-operation between the district minister and the congregations he serves. There is plenty of more or less hidden material to help us to take the first steps, and it is not too much to hope that if they are taken we will go on from the conscious imitation and study of good deeds to the lasting cultivation of good habits.

[CONTRIBUTED]

THE CHICAGO CONFERENCE

By Dr. Fred Eliot

(President of the American Unitarian Association)

RELIGIOUS liberals in many parts of the United States and Canada, representing a wide range of church and denominational affiliations, will unite in welcoming the sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom, I.A.R.F., to Chicago, August 9 to 13, 1958. We hope for large delegations from all the European liberal groups, and also for representatives of all the continents of the world. The gathering in Chicago may well be the greatest, in numbers and in variety of religions represented, since the First World Parliament of Religions, held in the same city in 1894.

The Congress will be held in the buildings of the University of Chicago, by invitation of the Chancellor. Delegates will be housed in university dormitories, and all facilities of the University will be available to enhance the success of the Congress. The Federated Theological Faculty, which is the largest faculty of theology in America, has most cordially expressed interest in the Congress and will co-operate in every way.

The American committees, to whom the chief responsibility for making the arrangements has been assigned, have been carefully organized. The chairman of the General Committee is Dr. Dana McLean Greeley, minister of Arlington Street Church, Boston, and President of the Unitarian Service Committee. Chairman of the Hospitality Committee in Chicago is Dr. Leslie T. Pennington, minister of the First Unitarian Church of Chicago, and a member of the Board of Trustees of the World Peace Union. Chairman of the Promotion Committee is Rev. Dana E. Klotzle, director of the Service Department of the Universalist Church of America. Various sub-committees will deal with such matters as publicity, transportation, registration and finance.

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Three honorary chairmen have been named for the General Committee, all of whom have been presidents of the I.A.R.F.—Dr. John H. Lathrop, of Brooklyn, N.Y., Rev. H. Stewart Carter, of Cambridge, England, and Mr. Percival F. Brundage, Washington, D.C.

Members of the Programme Committee include Prof. James Luther Adams, of Harvard University, President Sidney E. Mead, of the Meadville Theological School, Professor Floyd H. Ross, of the University of Southern California, Professor Joseph M. Kitagawa, of the Chicago Federated Theological Faculty, Norman Cousins, editor of the *Saturday Review*, and Dr. Frederick May Eliot, President of the American Unitarian Association.

The general theme for the Congress will be "Today's Religions Can Meet the World's Needs Today", and the wording of the theme suggests the positive, constructive spirit with which the Congress will face the present situation in a world where many baffling problems have sometimes generated an almost despairing attitude in the minds and hearts of religious leaders. At this gathering in Chicago we propose to consider the world's needs from the point of view of a religious faith that is fundamentally committed to a rational optimism. If he will use all the resources that are available to him, and especially if he will use the spiritual resources that are to be found in all the principal high religions of the world, modern man can deal adequately with all the problems that confront him.

The plan for the Congress calls for a series of five evening meetings at which the theme will be considered from the point of view of five different forms of faith—Christianity, Judaism, Islam, Buddhism, and Hinduism. We expect to hold these meetings in the great Rockefeller Chapel of the University of Chicago.

There will be five panel-discussion groups, each of which will meet four times and then present its findings to a plenary session of the Congress. The topics for the groups will be: (1) Philosophy and Theology; (2) Education and the Arts; (3) Racial and Religious Tension; (4) Modern Science; (5) Mutual Assistance and World Organization. Each panel will consist of four or five experts in the field of its special interest, from various parts of the world, and the chairman of the five panels will constitute a "findings committee", whose duty it will be to co-ordinate the findings of the several groups for presentation to the whole body of delegates.

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On Sunday morning, August 10, the Congress will hold its Service of Worship in Rockefeller Chapel, with Dr. André Bouvier, of Geneva, as the preacher. Provision will be made for the business sessions of the I.A.R.F., for luncheons and dinners for specialized groups within the body of delegates, and for sightseeing trips to many points of interest within the city and its neighbourhood. For delegates from overseas, there will be planned a series of special trips both on the way to Chicago and on the return. The committees in charge will use all available resources to give to our distinguished visitors a characteristic American welcome.

Interest in the plans for the Congress is mounting rapidly and steadily on this side of the Atlantic, not only among the member-groups of the I.A.R.F. (the Unitarians and Universalists), but also among religious liberals of other denominations. Active assistance in securing the chief speakers and panel-leaders is being given by men of great influence and prestige in many quarters, and the general spirit and purpose of the programme are winning the attention of leaders both in the field of religion and in the field of public affairs. In a personal letter to a member of the programme committee, one of the most widely known leaders in world opinion recently wrote: "Never in my opinion have religious leaders had such an opportunity as they have today, and I hope they will grasp this opportunity with both hands".

The possibility that out of the deliberations of this Congress may come a pronouncement on the significance of liberal religion for the modern world that will be given world-wide consideration is very much in the minds of those who are making the plans. What is needed now is the assurance that the delegations from all the religious bodies associated with the I.A.R.F. will be large in numbers and truly representative of the best thinking and most genuine spiritual concern.

How to Attend

It is recommended to Congress participants coming from Europe to travel on the "Ivernia" of the Cunard Line, sailing from Southampton and calling at Cherbourg or Le Havre on July 30, 1958, and arriving at Montreal on August 5.

The American Organizing Committee will provide bus transport from Montreal to Chicago. The one-way fare on the "Ivernia" is £68 and the cost of the bus trip to Chicago is about

$22. Travelling will be co-ordinated by the I.A.R.F. Secretariat at The Hague, Holland.

During the two-day trip from Montreal to Chicago, some sightseeing will be arranged. The travellers will be given hospitality by liberal congregations en route.

The American Organizing Committee is arranging tours after the Congress for those who are interested. The length of the tours and the places visited will depend on the number of people who express interest. The possibilities for touring and visiting American communities are almost unlimited and will be arranged on the most economical basis.

During the Congress, participants will be housed in the University buildings at the rate of about $6.50 per day for board and lodging. There will also be opportunity for making excursions in and around Chicago during the Congress.

For further information, apply to Secretariat, I.A.R.F., 32 Riouwstraat, The Hague, Netherlands.

Unitarians at the I.A.R.F. Conference

The President of the I.A.R.F., the Rt. Hon. J. Chuter Ede, is the Vice-President of the General Assembly, and when he presides over the Congress at Chicago, he will also be President of the Assembly. This will be the first time anyone has held both offices simultaneously. The Vice-President of the I.A.R.F. is the Rev. Stewart Carter. The Rev. John Kielty, secretary of the Assembly, is also a member of the Executive Committee. The Assembly is entitled to send five voting delegates and the Rev. Kenneth Twinn, Chairman of the General Purposes Committee, Miss Margaret Boxall, and Miss Margaret Stevenson have already been appointed. two others have been invited, but not yet accepted.

INTERVIEW

(The Editor interviews Dr. Mortimer Rowe, Secretary of the General Assembly of Unitarian and Free Christian Churches, from its beginning in 1929 to 1949. He is now Secretary of the British and Foreign Unitarian Association.)

1. Dr. Rowe, you entered the ministry in 1908 and became the first secretary of the General Assembly when it was formed in 1928. You must have seen many changes in the composition of the ministry. What is your outstanding impression?

BEFORE I entered the ministry Robert Browning's reckless appeal to the Almighty—"Make no more giants, God!"—had already been answered in our case. Between us, the young newcomers, and the honoured Victorian veterans still surviving into the twentieth century—Alexander Gordon, James Drummond, Philip Wicksteed, Edwin Odgers, Estlin Carpenter, Stopford Brooke, and their like—there was an intermediate generation of our seniors which certainly included a goodly proportion of stalwarts but scarcely any giants. Then came the 1914 War, the unsettled inter-war years, and the upheaval of 1939-45. Everyone is aware that throughout this whole long period we have been grappling with the problem of manning our pulpits with adequately trained ministers who are willing to labour devotedly upon inadequate stipends. **Let us face the fact that there is no church whose present stipend possesses much more than half the purchasing power of the stipend it offered in 1908.** And when, mindful of all this, I survey our ministerial roll today, containing only a dozen names that were there in 1908, I am proud of it, and of my place in it, among so large a company of good men and true.

2. Apart from numbers, what would you regard as the greatest change in the Unitarian congregations in your life-time?

You rule out numbers—declining numbers in many instances—but of course this factor has had marked social and economic consequences. Many of our congregations are far more "democratic" in the popular sense of the word than they were half a century ago. The confusions and unsettlements of the period have been responsible for the loss of a certain proportion of those whose forbears were sturdy Unitarians and generous financial supporters by long family tradition; but Arnold Lewis's attractive ideal of "A Friendly Church" (Lindsey Press, 1s. 6d.) is today more widely realized amongst us than it was in bygone days. Moreover, the General Assembly must be given credit for the quiet, steady, progressive undermining and elimination of the old, bad independence and separateness, both within congregations and between our churches and district associations, and for the corresponding growth of a denominational sense of membership one of another. How else explain the startling success of the £100,000 Fund ten years ago, or the stage we have reached in our progress towards a similar goal for the rebuilding of Essex Hall?

3. I have heard you speak of the loyalty and duty of a minister to a congregation. Would you like to enlarge on this?

This is a very delicate question, and I would rather widen it to involve ministerial loyalty to the whole fellowship of our congregations. I am an old-fashioned believer in the "call" to the ministry, and while making all sorts of allowances in the difficult circumstances of our time, I am not at all happy about the number of young men who have lightly entered upon and even completed their training, only to vanish quickly or after a few years into other professions—and not always because they discovered that they had completely mistaken their vocation.

4. There were many outstanding ministers of a past generation alive when you became a minister. Who, in your opinion—and, of course, in your opinion alone—was the greatest of them, and why?

In answering your first question I mentioned by name those whom you doubtless have in mind. I should hesitate to answer this one if it were not for your proviso. But deeply as I revered them all, and others of comparable stature, there was that in Principal Estlin Carpenter which won from me—and not from me alone—the most affectionate admiration and esteem, so that after all these years he is still almost a living presence. He combined in pre-eminent degree a high integrity with a gracious spirit of tolerance; his Christian charity covered a multitude of our sins; his dutiful concern with our progress was transmuted into a warm personal interest in each individual student, and a readiness for friendship that bridged the gulf between age and youth.

5. What feature, looking at our churches now, would you select as the greatest hope for the future?

I find your last question a comparatively easy one to answer. Afflicted as I am with the natural inability of the aged to understand the why and wherefore of the ways of youth, I am nevertheless deeply impressed with the present development of the Youth Movement in our churches. There is so much real religious keenness and serious thought and effort associated with the legitimate lighter relaxations of the Unitarian Young People's League. If such young people can be multiplied in numbers and extend their influence and activity, and withal remain steadfast in their attachment to our cause, then there is great hope for the future of our churches. They can well be forgiven for seeming sometimes to suggest that there is virtue in eccentricity for its own sake as a mark of religious emancipation, and that drastic departures from everything to which we have hitherto been accustomed are urgently called for, even in our faith and worship. "Come now, and let us reason together!"

FROM MY JOURNAL

By "Simplicitas"

JOHN EARNEST seems to be going through a difficult time. It is nine months since he began his charge at Steepholm and he's just at the most trying time of any ministry. The first enthusiasm has died down. The fringe folk who came for a few weeks to weigh up the new man have dropped back into turning up at anniversaries and Harvest. Familiarity has brought the regulars to recognize that their new minister is much like any others. His new institutions are having a struggle to survive, and John himself finds that much of what I once heard him call "The sacred work of the ministry" consists of handing round cakes at church teas and chatting to the menfolk of the chances of the local football teams. He had imagined himself frequently offering advice to the perplexed and comfort to the suffering. All people seem to want him to do is to attend whist drives or sign their pension forms. My wife put him on a sumptuous tea tonight, and I offered him the consolations of my own reminiscences. I hope he went back, in the deepest sense, comforted.

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Children of the manse soon learn to bear with the uncertainties of life. A date when Daddy can take them out has to be planned weeks ahead, and even then some call may cancel it at the last minute. An important funeral has been known to disrupt a holiday, and it is some years since we managed to cut my cake on my actual birthday. They must play quietly in the garden when I am writing my sermon and they can't get into the study to borrow the dictionary, because I have someone there. We can only hope that in spite of it all they are able to catch the sense of religion that no words can teach.

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I am just recovering from my week-end away at S., conducting their Sunday School anniversary services. I appreciate the remark of the porter who one Monday morning is supposed to have seen three parsons alighting from a train with their attaché cases, and remarked: "Returned empties"! He undoubtedly knew what it was to be a lay preacher on his off Sundays. Are these special occasions good for the preacher, or bad? There are so many expressions of approval. Everyone thought mine brilliant sermons. The Sunday School children were as quiet as mice and hung upon my unfamiliar words. I was reassured about my powers of exposition. It was good to know my prayers were an inspiration, and that my story about the Catholic Unitarian would be remembered for many a day. I even began to wonder whether my talents are wasted on unresponsive Redville. Now it will be well if the Devil departs from me until next anniversary season comes round!

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My last entry had a postcript this morning when my wife began to tell me about Redville's reception of the Rev. S. She thought him an able preacher, but no better than I! She had much to say of the way the Redville folk fell on him afterwards with expressions of delighted appreciation. "And they never say a word to you", she grumbled. I quoted my favourite saying from the Gita: "You must perform every action sacramentally and be free from all attachment to results". I thereupon got out a plain postcard and lettered it out in red pencil to prop on my study desk.

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Our local United Nations Association service gave me the unaccustomed experience of proceeding up the aisle of our parish church behind a golden cross. I found myself seated in the choir beside the Rector of Lowtown, who chose an opportunity to whisper to me: "You win, three to one". I looked at him in astonishment as he flapped his hymn sheet. I then saw that three out of the four hymns of social aspiration considered suitable for this peace service had been written by Unitarians. In many thousands of other services our Kingdom of God hymns must have lifted up the eyes of this generation to see upon the hills the flags of social righteousness. A denomination may do much good if it doesn't worry who gets the credit for it.

THE RIGHTS OF CHILDREN

By Arthur Peacock

(Hon. Secretary, Union for Social Service—Social Service Department of the G.A.)

ABOUT this time of the year Church committees are often thinking ahead about winter-time activities. December 10, 1957, is a date that ought to be borne well in mind. It will mark the ninth anniversary of the signing of the Universal Declaration of Human Rights. The concern of the Secretariat of the United Nations and of UNESCO is that everywhere efforts should be made to focus attention on this year's theme —"The Rights of Children".

In readiness for "Human Rights Day, 1957", UNESCO has prepared valuable publicity material. This includes literature dealing with the Declaration of Human Rights, books such as "Half the World's Children" by Spurgeon Keeny, with an introduction by Danny Kaye, and greetings cards designed by world-famous artists. These are packed in small boxes containing ten cards and ten envelopes, and in London the sales agency is at UNICEF, 14-15 Stratford Place, W.1. It is said that for the value of one box UNICEF can preserve the sight of two infants, protect 100 children from TB, or cure a case of leprosy.

One of UNESCO's best publications is "The Unesco Courier", a popular illustrated monthly—it can be bought always in shops of "Her Majesty's Stationery Office" in London and other cities. The theme of the October issue of this journal will be "Children and Human Rights". To promote its use by teachers, lecturers and librarians and churches commemorating "Human Rights' Day" special bulk prices are being made for orders of not less than 100 copies. Such orders must reach UNESCO headquarters by September 1, 1957. UNESCO headquarters are at 19 Avenue Kleber, Paris. The cost of 100 copies will be £2. Editions of this issue are being printed in English, French, and Spanish.

Other publicity material consists of photo feature sheets dealing with UNESCO and youth and similar subjects, an information packet giving an outline of UNESCO's activities of interest to young people, a similar packet of special use to teachers and lecturers serving youth groups, women's societies or schools. 16 mm. films are available, too. One, a Danny Kaye film, deals with this famous artist's visit to the countries of the Far East on behalf of United Nations International Children's Emergency Fund. Another has as its theme a story of three children assisted to Greece, French West Africa and the Philippines by UNESCO.

The nature of the theme of this year's "Human Rights' Day" arouses the hope that it may help to bring the searchlight of publicity on the gift-coupon programme. Support of this programme by purchase of gift coupons is a practical way to help provide the tools needed for the fulfilment of children's rights in education. The projects which are helped through the support of the Gift Coupon scheme are in such different countries as Burma, Libya, Japan, Ceylon, Tunisia, Indonesia, Israel, and the Philippines. They comprise institutions such as homes for blind or crippled children, primary schools, deaf and dumb institutes, and youth centres.

These are days when both U.N. and UNESCO are subjected to a good deal of ill-informed criticism in publications hostile to their purposes. Ignorance of the widespread achievements and humanitarian service achieved by UNESCO is wide-spread. Unitarians have long spoken of their concern for the dignity of the human person, of their belief in the four freedoms. "Human Rights' Day" is an occasion that the people in our churches ought to make an eventful day in the winter programme.

This brief outline, written well in advance of the day, gives congregations a chance to take part in this world-wide effort to arouse concern for "The Rights of Children" and to win support for the world-wide programme that UNESCO sponsors.

It will be interesting to hear from congregations who plan to participate.

COMMENT

A Good Finish

ALL good things come to an end, and a pleasant holiday in a delightful country had an end; but the last day was one that I shall never forget. It led me under sunny skies down the valley of the Rhine, from Mainz to Cologne, past the far-famed crags and castles that frown over the winding river.

Late in the afternoon I arrived at Cologne in time to enter the great cathedral, the pride of Germany in the past, for whose completion Protestant and Catholic alike, last century, gave great sums of money. It has effaced the worst damage of the war, and still delights the eye by the great length and height of the nave and the wonderful double aisles. I had expected to be impressed by the great church, and I was not disappointed. As the train took me in the growing darkness over the flat fields of the lower Rhineland and the Netherlands, I felt well satisfied to come back to England, for any further day on the Continent would have been an anti-climax.

Peaceful Sussex

The next day, as the train took me through some of the loveliest parts of Surrey and Sussex on its way to the south coast, I was forced to feel that although high mountains and lovely lakes and rivers were absent from the scene, the English countryside in its own genre is not inferior to anything that one can see abroad. Owing to our great population and relatively small area, one comes across scenes where industry has made havoc of natural beauty, but it is hard to see how such things can be avoided. And the only hope one has is that when the piece of land is worked out, time and the regenerative powers of Nature will be given every chance to repair what the hand of man has destroyed. Dr. Ireland has given *The Times* a doleful account of the way in which the scene around his home at Washington, West Sussex, has been made ugly through the development on all sides of sandpits, to say nothing of the noise caused throughout the week by bulldozers and sand-washing machinery. He said that when he complained to one of the firms responsible, the only concession made was an offer to buy him out. It is hard to see what alternative could emerge. After all, sandpits are necessary evils, and often the type of sand desired is not easy to find in other places.

Art Treasures for the Provinces

Those of us who live in what are called the "provinces" will, no doubt, watch with interest the result of the campaign to keep within Derbyshire the art treasures from Chatsworth and Hardwick Hall, which the Treasury has accepted in part payment of duty on the estate of the tenth Duke of Devonshire. The fate of the pictures, it is said, will be decided by the fact that there is no building available in Derbyshire which is suitable for housing many of the art treasures that the nation has secured from this estate: and it is better, of course, that they should go to London than that they should rapidly deteriorate by being kept in unsuitable buildings. But what I can't understand is why a large proportion of these works of art that can't be shown in London, because of lack of room, cannot be housed in half-a-dozen suitable buildings judiciously distributed over the country, so that people in the "provinces" may be able to enjoy at odd times, and not merely during holidays, the advantage of being able to view great pictures, statuary and furniture.

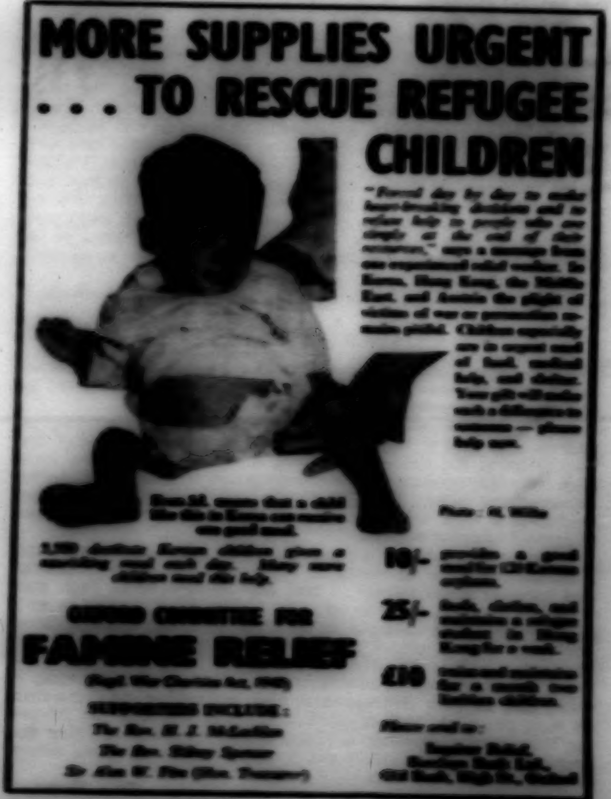
The Revolution of Expectation

When reading Miss Barbara Ward's lectures on the interplay of East and West, I came across a most illuminating phrase, ascribed originally to Mr. Adlai Stevenson, which sums up the whole difference between a dynamic society and a static one. Until disturbed by the active intervention of Western Powers, the great societies of Asia simply accepted the appalling tragedies with which the indifference of Nature periodically afflicted them—famine, disease and drought. Today, there is no longer a passive acceptance of natural calamities; taught by the technical pre-eminence of the West, they have now learned that these things can be changed if the society exerts itself to meet the challenge. This constitutes what Mr. Adlai Stevenson called "A revolution of expectation", a change from fatalism to hope. It is the same revolution of expectation, the same change from fatalism to hope in the face of calamity, that sums up one of the chief differences between mediaeval and modern European societies. The American politician has summed up in three convenient words the quality most pregnant for good or ill that can sway the fate of a society.

Call for a World Government

Once again the World Association of World Federalists has held its congress at The Hague, and will be passing the usual resolutions in favour of its object. In the world as a whole that may be difficult enough, but it is a fact, as pointed out by Miss Barbara Ward in her lectures, that the method of negotiation and conciliation is working in most of the New World and within the Atlantic Treaty area, whilst the new free states are committed to it in theory and to a great extent in practice, too. It should then be possible, as a start, to institutionalize that attitude to set up means of arbitration and conciliation, and to strengthen the Court of International Justice, and to back these institutions with an adequate police force. Manifestly, *World Federation*, with the surrendering of a certain measure of sovereignty is impossible today; but might it not be practicable in that smaller community of nations that already accepts in principle what federation is believed to make possible? Such a real federation would not be hostile to any other power, for its aims would simply be the maintenance of peace and justice within its own territory, and other nations would be free to join on giving up the necessary degree of sovereignty. Such a federation seems all the more necessary today, since the United Nations seems so helpless in the face of modern nationalistic urges.

Commentator.



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CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Layman to Minister

SIR,—In his very sympathetic comments on my article, "One of the Old Generation" refers to the loneliness of ministers and their responsibility to help one another. May I take the occasion to thank him, and to add one point that only the limitations of space prevented me from including.

One of the best things I have got from the ministry has been the companionship of brother ministers, which has proved richer and deeper than, as a layman, I had at all anticipated. Of course, it varies from place to place and time to time, but I have often left a meeting or conference of ministers with the feeling: "Here I have received what the soul longs for 'as the hart thirsts after the water-brooks', the thing which brings churches into existence; the spirit of this meeting is exactly what we need to transmit to our congregations". The transmission, however, raises difficult problems. There is often a gap between the bond of union among the ministers themselves, and the sort of appeals which are relied on to obtain the attachment and support of laymen. Also, the spirit in which ministers meet is one of free interplay of varying opinions, while, traditionally, each congregation is led by a single minister, who is limited by his own views. And, of course, certain kinds of candour are much easier between colleagues than between a man and the people who pay him. These are the kind of problems which will have to be faced if the very real "religious revival" which has begun to appear among the ministers is to spread to the congregations.—Yours,

Shrewsbury.

Francis Terry.

Shrines

SIR,—On reading Commentator's notice of local piety reflected in the multiplicity of shrines or wayside chapels in Catholic countries, I was reminded how in Venice last year, it was borne in upon me what must be the real significance of the same. I noticed that without exception, wherever such occurred, there was a place of possible danger, particularly noticeable, of course, in a city like Venice, riddled with intersecting canals with their sidewalks and connecting alley-ways. The wisdom of "Mother Church" in committing the care of the casual passer-by to the faithful of each parish—often the children of the district—for keeping the little lamps burning at each strategic point cannot be minimized. Even if many are now electrified, the handful of fresh flowers to be replaced almost daily, is a wonderful first lesson in mutual care and thoughtfulness. Outside the cities and on the wild hillside, visitors taking their rambles during the best of the day, have perhaps not always thought of the far greater number of poor folk leading laden mules to market long before sunrise, when such paths and tracks can present disaster at every turn. "Mary, Mother of us all" can have very real significance and is by no means an ancient, worn-out cult.—Yours,

Chester.

Catharine T. Hertford.

The Right Answer

SIR,—May I come back on this, since it raises the fundamental question as to what is the function of a Unitarian preacher, as distinct from minister?

As an "occasional preacher" myself, I can only compile an address according to the level of my intellect and the state of my inspiration at the time of preparing it. Very often I know little about the composition of the congregation to which it is to be delivered and cannot take into account its degree of assimilation; therefore, I write subjectively and hope it will contribute something to Unitarian thought.

But as a member of a congregation . . . the last thing I want a minister to do is to preach either down or up to my "mental and spiritual development". I wish him to speak as he finds, and I reserve the right either to compliment him on expressing so well ideas which I find valuable; or to bring my critical faculties into play when he has voiced theories which I can't accept; or to ask for further enlightenment if he has spoken beyond my ability to grasp. Ministers whose aim is to give the congregation what it wants are, as your correspondent says, attempting the impossible on most occasions, and are not leading (as they should) but following their public. Possibly a characteristic approach in other denominations, but one surely not worthy of the progressive nature of Unitarianism?—Yours,

Exeter.

Enid Shears.

WHY AND WHEREFORE?

Question: How, nowadays, do thinking orthodox Christians justify their proclaimed belief in a God who sacrificed His Son—a conception of God so repellent?

Answer

The short answer to this question is that *thinking* orthodox Christians no longer seek to justify such a belief. The many evangelical chapels and gospel halls displaying such texts as "Without shedding of blood, there is no remission of sin", and the popularity of such hymns as "There is a green hill far away" ("There was no other good enough to pay the price of sin") indicate that primitive ideas of the necessity for blood sacrifice still persist in many Christian circles. But most intelligent orthodox apologists are now quite ready to concede that many of the old interpretations of the doctrine of the Atonement are misleading, if not positively pernicious. Christ is no longer regarded as an innocent victim sacrificed to propitiate the wrath of a vengeful deity. In his death the modern Christian sees rather, a loving and merciful God intervening personally on behalf of suffering humanity, and winning a decisive victory over the world's sin and sorrow. Such a conception of the Atonement is obviously not repellent. Indeed, if it is extended to include all instances of disinterested human suffering on behalf of others, it becomes a valid and suggestive description of the way in which the Eternal Spirit of Love is perpetually seeking to reconcile the world unto himself.

(Send questions for answers to The Editor, "The Inquirer", 14 Gordon Square, London, W.C.1.)

THE INQUIRER

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NEWS REVIEW

Women's League, N.E. Lancs.: The quarterly meeting was held at Todmorden on August 17. There were about sixty members present. The service was conducted by Mrs. Finbow, of Todmorden. She spoke of the need for daily prayer in the home, and the necessity to begin there with the children when they are young.

At the evening meeting, the usual business was dealt with. Afterwards, Mrs. Webster, of Accrington, addressed the meeting.

Gainsborough and Lincoln: On Sunday, August 25, a party of thirty-six from the Gainsborough and Lincoln congregations visited Great Hucklow for a joint evening service at the Old Chapel, Great Hucklow. In spite of intensely stormy weather, the visit was enjoyed as a memorable occasion. During the afternoon the party were able to join in a Commemoration Service held at the Eyam Parish Church "to recall the deliverance from the plague which devastated the village in the years 1665-66, and to offer thanksgiving for the noble examples of self-sacrifice shown by the villagers".

It was during the Great Plague which preceded the Fire of London in the time of Charles II that the plague came to Eyam via a parcel of clothing. The villagers decided to isolate themselves completely to stop the plague spreading, and in those fateful years all but about thirty of the 350 inhabitants died. One who returned to Eyam in its distress was the Dissenting minister, who survived and later helped to found the congregations at Great Hucklow and elsewhere in the Derbyshire Peak.

The party also saw some excellent examples of local artistry in the annual Well-Dressing celebrations at Eyam.

At the Holiday Homes at Great Hucklow, a sumptuous tea was provided, after which a service in the old chapel was conducted by the Rev. Eric Phillips, who in his sermon spoke of the Unitarian position in relation to other Christian churches.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 8, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Rendall
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. H. H. Cheetham
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (September 15) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Bruce Findlow
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. A. Williams
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Mr. N. D. Blake
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Dr. Jeremy Goring
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. A. S. Moore
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11, Mr. L. G. Boyle
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mrs. Inez Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss R. Herford, 6.30, Rev. J. K. Morris
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk, (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. John Kielty
Ditchling, Old Meeting House, 10.45, Miss H. K. Watts
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street Unitarian Church, 11, Junior Church, 6.30, Rev. P. C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Mr. G. J. Pierce
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. H. Whitaker
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavelier
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nevil Cross
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Tinker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. Alan Tinker
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyne
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Worden
Kidderminster, New Meeting House, 11 and 6.30, Rev. W. Bradshaw
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. R. T. Gilland, 6.30, Rev. J. Hopkins
Leicester, Narborough Road, 11, Junior Church, 6.30, Rev. J. Rowland
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy
Liverpool, Ancient Chapel of Toxteth, 11, Dr. P. N. Tindall, 6.30, Rev. S. R. Butler
Liverpool, Bootle Free Church, 11, Rev. N. Kinnear
Liverpool, Domestic Mission, Mill Street, 6.30, Supply
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kinnear
Liverpool, Hope Street, 6.30, Rev. Eric Wild
Liverpool, Ullet Road, 11, Rev. J. K. Morgan, 6.30, Mr. T. Valentine
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
London, Brixton, Effra Road, 11, Rev. F. Hankinson
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. W. Waddington
London, Forest Gate, Upton Lane, 6.30, Mr. G. J. Pierce
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gilchrist (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mew
London, Highgate Hill Unitarian Church, 11, Mr. John Wigley
London, Ilford High Road, 6.30, Dr. Dorothy Tarrant
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. Robert Tatam
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. R. H. Cornick
London, Mansford Street Church, Bethnal Green, 6.30, Rev. H. H. Cheetham
London, Richmond Free Church, Ormond Road, 11, Rev. Walter Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Pearce
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. H. Barker
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45 Rev. G. D. Foote, 6.30, Mr. K. Saxton
Maidstone, Unitarian Church, Market Buildings, 6.30, Mr. H. Stanford
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Supply
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, (September 15), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Towne
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Mr. Stott, 6, Miss Hesketh
Northampton, Kettering Road Church, 6.30, Mr. Colin Wright
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Supply
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Keeley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants., The Meeting House, 6.30, Rev. Lawrence Redfern
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Mr. H. Mathews, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. Horace Bacon
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Mr. T. F. Dalton
Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, Rev. T. J. Jones, 6.30, Supply
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. T. J. Jones
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Mr. A. Benton
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11 First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Mr. W. B. Hargreaves, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fishwick
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. L. A. Gribble, 6.30, Rev. M. Johnson
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Maguire
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. B. Jenkins
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, first Sunday in the month)
Whitby, Flowergate, 6 p.m., Mr. H. Mathews
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
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AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Botterill. Meetings as advertised.
Sunshine Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Botterill

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. A. P. Shirley

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
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Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Eaton

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Cinema

The Witches of Salem, at the Academy Cinema, Oxford Street, has been adapted for the screen by Jean-Paul Sartre from the play, "The Crucible", by Arthur Miller. It is a true—and terrible—story; the time, 1692; the setting, Massachusetts, amongst the stern Puritan settlers, who believed that people could be possessed of the devil. In the name of Christianity, they committed themselves to a life of such cruel compulsion that we may wonder at their surviving in sanity, for children were subjected to the same rigour as adults.

The purpose of the film, however, is not to reveal just that. It shows how, by means of false evidence, three innocent people were convicted and hanged. It is said that the author's intention was to draw a parallel between that and certain current events. The film is splendidly acted against a convincing background. The dialogue is good (French, with English sub-titles), but it goes—literally—to great length to make its point.

B. L.

Deaths

Rossington. On August 26, 1957, at 8 Beechcroft Lane, Ringwood, Hants., the Reverend Herbert John Rossington, M.A., B.D., died aged 87 years.

Chancellor. On September 2, 1957, Charles Morley Chancellor, of Summers Lane, Finchley. Aged 66. Son of the late H. G. Chancellor.

Green. At Bromsgrove, on August 26, Mrs. Edith Maud Green (née Rollason), widow of the late Thomas Wilkes Green, of Dudley. Interred at the New Cemetery, Bromsgrove, on Friday, August 30.

John Cowperthwaite

The trolley-bus on which John Cowperthwaite was travelling to his office on Tuesday, August 27, was pierced by a jib-crane, with the tragic sequel which has numbed us with shock and grief. Brought up in close association with Wilton Street Unitarian Church, Denton, where he acted as secretary to the Men's League, his allegiance to Unitarianism was always a major interest, so that when appointed as Claims Superintendent to the Nottingham City Passenger Department in 1945, he quickly became active at High Pavement Chapel, Nottingham, where he held office for ten years as Secretarial Warden.

His interests were not restricted to his daily work. Besides his work at High Pavement Chapel, there was always John Cowperthwaite's enthusiasm for the work of the C.H.A., which he had keenly supported from 1930, and of which he was the Northern Group's representative on the Manchester Council at the time of his accident.

He was in every way a man of Lancashire. Sturdy in frame as in his views; heart-guided rather than depending on abstract principles, he thought always in terms of people rather than problems. To numberless folk he will be remembered by a cheery word in a dull moment, a sudden burst of boyish high-spirits, and the deeper level of his inner life just as quickly revealed when he spoke of hills he had tramped and valleys he had explored. We took leave of him on August 30 at a service attended by over two hundred, who came from all walks of life to pay tribute. The service was conducted by the Rev. F. Cottier, a close friend of thirty years, and the Rev. C. Gordon Bolam.

C. G. B.

Harold Poole

The Unitarian Chapel at Boston has sustained a most grievous loss by the death of its President, Mr. Harold Poole, who died on August 23. For many years he had been a great sufferer from arthritis, which kept him most of the time indoors, and only when taken out by car was he able to get out anywhere. By this means, however, he was frequently in attendance at the services of the Chapel and regularly presided over the business meetings of the congregation, even until a few weeks before his death. He belonged to the family having the longest connection of any with the Chapel with which his forbears had been closely associated. His devotion to the work of the Chapel was unfailing, and on several occasions in the absence of the minister he conducted the evening services.

In addition, with the affliction which so limited his activities in later years, he suffered from a further disability, as during his Army service in the First World War he paid the price by the loss of his right arm. This, however, did not prevent him from engaging in strenuous labours in his ordinary occupation in which he achieved no small measure of success. He was an agricultural engineer until he started travelling for his firm, and in this work he covered wide districts in several parts of the country.

The funeral service on August 27 was at the Chapel he loved and served so devotedly, followed by cremation at Grimsby, the Rev. H. Hall officiating.

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